THE Conſcientious Cauſe OF THE SVFFERERS, called *QUAKERS*,

Pleaded and Expoſtulated with their Oppreſſors in this Nation of *England*, and particularly in and about the City of *London*.

And thoſe in Power that go about to Tranſport, Baniſh, or ſuppreſs them for their Meetings, Innocently informed, and [illegible]ally cautioned, from the Innocent and Op[illegible] of God, which herein calls for *Juſtice* and *Ex[illegible]* and utterly exclaims againſt *Severity* and *Perſecution* for matters of *Conſcience* or *Religion*.

Wherein firſt and principally is ſhewed,

The Uſe and End of the *Publick Aſſemblies* of the ſaid Sufferers, in Anſwer to ſeveral Objections againſt them.

1. With reſpect to their *Conſcientiouſneſs*, as it being their duty to *meet*.
2. With reſpect to their *Innocency* and *peaceable deportment* both to the Nation and Government therein.

By *G. W.*

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The Conſciencious Cauſe of the Sufferers (called Quakers) pleaded, &c.

Wherereas it is aſſerted by ſome in Authority, and ſuch as have a hand in perſecuting us and ſome others, That we might keep our Conſciences clear and enjoy the Liberty thereof, if we would reduce our Meetings into ſmall numbers, as to meet four together beſides the Families, ſo as not to come under the penalty of the late Act. And ſome charge it upon us as obſtinacy or wilfulness for meeting in any conſiderable or great numbers publickly; and thereupon conclude that our Suffering is not upon a Conſciencious account in this Caſe; And to others, it is a queſtion whether or no we may with a clear and ſafe Conſcience reduce our Meetings into ſuch ſmall numbers as mentioned, ſince that we have appeared ſo publickly to hold forth our Teſtimony.

To which I anſwer. We have a Record in Heaven and amongſt men, which doth clear and juſtifie us in this Caſe, and therein our Conſciences bear us witneſs, as to our intent and end in our meeting and aſſembling our ſelves together, That it is ſingly in tenderneſs, conſciencioufneſs and obedience unto the living God in the leading of his own Eternal Spirit, for the glory and advancement of his Name and Truth. And this our practice of *Aſſembling together in the Worſhip and Service of the living God*, muſt needs be a matter of Conſcience to us, becauſe we know it to be our duty as he requires, and according to the practice of the former Saints and Chriſtians, who did not confine or limit themſelves to meet onely four or five together; becauſe the Truth of God among them, and his Gifts were free, and not to be limited to mans will, either in reſpect of time or place; and the Goſpel was not to be bound, but as it was manifeſt in the Univerſal Love of God, which is of a general extent to all, ſo it was not to be ſtopt or tyed by man, but all ought to be left free to have the benefit of it; and this we know is manifeſt in and amongſt us, and in our Meetings have been thoſe opportunities which the Lord God hath made uſe of many times, to publiſh and make known

his Name and Power in; which hath been evidently known and experienced by the bleſſed effects thereof. As,

1. In that many in our Aſſemblies have been effectually convinced of the Truth as it is in Chriſt, by the Teſtimony of God held forth amongſt us, and turned from the groſs pollutions and wickedneſs which formerly they lived in, and ſo from Satans power to God, and from darkneſs to Light; and have known Repentance unto Life, and come to live Godly and ſoberly in this preſent world, as his Grace teacheth.

2. In that many of the dear Children of God and Lambs of Chriſt have often felt the Lord's Preſence accompanying them in that duty of *Aſſembling together in his Worſhip*, and that many times to their great Refreſhment and mutual Joy, Comfort, and Edification; and therein we have had opportunities to ſtir up the pure [illegible]ds in one another, and to communicate what the Lord hath given us to declare, to the building up of each other in the moſt holy Faith, againſt ſin and temptations; and the Life and Power of God hath had its courſe and flowings forth amongſt us in our Meetings, as thorow one body, to our refreſhment, enlivening, renewing and rejoycing of our ſouls, both when the miniſtration of words in the Spirit of Holineſs hath been publiſh'd amongſt us; and when we have waited upon the Lord in ſilence, and ſo the Rivers of living Water, which flow out of his belly that believes, as the Scripture ſaith, *John 7. 38.* we have often drunk together of; and this living Water, which our God hath opened the Fountain of, muſt run in its own courſe and channel, and muſt not be ſtopt nor limited, nor driven back, nor have its courſe altered by man's will, or by the perſecuting ſpirit; becauſe the Lord hath ſent it forth, and made it as a broad River.

And it is the more evident and apparant, that the Lord's Power and Preſence is in our Aſſemblies, and that he hath made uſe of them for the ſpreading of his own Name and Truth, and for the furtherance of his own work of Righteouſneſs (that many might be turned from darkneſs to Light, and from Satan's power to God) becauſe that the enmity, wrath and malice of Satan in his inſtruments and unrighteouſneſs among them, ſo highly appears againſt them; and Satan is ſo ſtrongly at work againſt them, whoſe work was and is, to caſt the Saints into Priſon for the Teſtimony of *JESUS*, Rev. 2. 10. as knowing, that if this Teſtimony of Truth go on (which greatly is concerned

concerned in our Meetings) it will weaken and overthrow Satans Kingdom in men: But he is not troubled, nor disturbed at the many *prophane* and *ungodly* Meetings in this Nation, at which wickedness is stirred up and increased, such as Fools with their antick and buffoonish postures upon Stages, in the great Fairs, and other places, do gather People to; where they have their foolish Playes, Sports, Fidlings, Dancings, &c. for both these and many other prophane Meetings and Gatherings of People, do please Satan, and make for his Kingdom.

And as it is objected against us for meeting so *publickly*, that we might *reduce* our Meetings into *small numbers*, and meet more occultly, and yet be clear in our consciences, &c. In like manner it might as well be objected against the Prophet *Daniel, that he might have prayed more privately, and not with window open, and three times a day as before, after that King* Darius *had sealed a Decree, that none should ask a Petition of any God or man for thirty dayes, save of the King, upon the penalty of being cast into the Lions Den*; when yet for all this, *Daniel* in obedience to God, prayed and praised God as before, *Dan. 6.* And so our Meetings being in obedience to the Lord God, and according to that Liberty which he hath given us, we must not lose our Testimony which is for God therein, but be faithful in holding it forth as he requires, and gives us Liberty, whatever we suffer for it; it being neither mens threatning us, nor inflicting their Severity or Cruelty upon us (how far soever it extends) that must make us deny the Lord herein, or be ashamed of Christ before men, lest he be ashamed of us before his heavenly Father. And Christ Jesus in the dayes of his flesh had Meetings of Multitudes, that he preached to in Mountains, Deserts, and such like places; yea, of *five thousand* at one time, *Mat.* 5. and *chap.* 14. *Mark* 6. *Luke* 9. which appears was not such an offence in those dayes, as now Meetings are, which are for the same *end*: for though the *Jews* had a Temple and Synagogues to meet in then, yet we do not reade, that they made any Law or Statute to Punish, Imprison or Banish Christ or his Followers and Hearers for meeting above the number of *four*, apart from their Assemblies; for that to be sure, would not have admitted Christ and his *twelve* Disciples to meet together, but only he, and three of them [for now, are we liable to Suffer, if we meet in the Worship of God to the number of *five*, or above, from our Habitations] Howbeit, after the Apostle

Peter

Peter had preached Christ to such a great number of People, that there were about three thousand souls added in one day, *Act.* 2. 41. The Priests and Rulers among the *Jews* were offended, and commanded *Peter* and *John* that in no wise, *they should speak, or teach in the Name of JESUS*; but they chused rather to obey God than men, and said, *We cannot but speake the things that we have both seen and heard*: And the Apostles and Primitive Christians met often in houses and other places: And the *Hebrews* were exhorted *not to forsake the assembling of themselves together, as the manner of some was, but to exhort one another*; and these *sought a City to come*, Heb. 10.25. and 13.14. And in the same case with the Saints of old are we engaged in the same Spirit, both in our meeting together in the Name of Christ, and in owning and bearing witness to his Name and Testimony therein; which they that would debar us of our liberty in the one, do thereby endeavour to stop us from the other, that we might not witness forth the Name of Jesus in that duty *of meeting together*; which how contrary this is to the very mind of Christ, and opposite to his and his Followers practice, is very apparent; and the endeavouring by Persecution and carnal Force to reduce our Meetings into such narrowness and small numbers, how contrary and oppugnant it is to the very nature of that Universal Spirit, Testimony, and Love of God, which is of a general extent, and which we bear witness of, is also evident: As also, how doth it infringe the liberty of the True Church, which desires the good of all? (and is not a persecuting Church against any for their Consciences) the state of which Church (after the Apostacy) is truly represented in the *New Jerusalem*, whose Gates are open continually, and shall not be shut neither by day, nor by night, *Rev.* 21. 25. *Isa.* 60. 11. so as both the City and Church of God, and his Light and Truth which shines in it, are free; and this Truth ought publickly to be held forth, and appear without being limitted by man's will, who by Persecution and Compulsion would shut up the Gates of *Sion* and *Jerusalem*, which the Lord God in his Free and Universal Love hath set open; and it was promised that *In the last dayes the Mountain of the House of the Lord should be prepared in the tops of the Mountains, and exalted above the Hills; and Nations should flow unto it*, Isa. 2. Micah 4. Now who shall attempt to put a stop to the Work of God (which he is now bringing to pass as he hath determined) or to hinder multitudes from flowing

to

to his Mountain, and not to be found ſtriving againſt God?

So that would you Rulers, Magiſtrates and Officers, who perſecute us for this our conſciencious duty of meeting together, ſeriouſly conſider your wayes, and what you do in this caſe; and how that it is evidently for our conſciences that ſo many of us are impriſoned, and caſt into naſty holes, only for our performing that duty which God requires.

Herein you might ſee, that you are ſtriving againſt God and his Work which he is bringing to paſs amongſt us in this Nation, what ever colour, pretence or gloſs you put upon your proceedings to the contrary, though you may pretend it for the preventing of dangerous growing miſchiefs that you ſeem to ſuppoſe or imagine, may ariſe or follow from them; which you never yet had any real ground to ſurmiſe of us; ſo that it were more prudence and Equity in you, to examin what evil or unlawful Act we ever did or contrived in our Meetings? or what evil conſequence they have ever been of, either to the Nation or Govrenment? rather then to caſt Innocent men and women into Priſons and naſty Holes, and proſecute them in order to Baniſhment upon a meer groundleſs ſurmiſe, and ſuppoſition of what danger or miſchiefs may ariſe from them.

And you that ſit to judge any of us, called *Quakers*, in this matter (who ſhould by your own Oath do equal Law, and execution of Right to all) ought not upon ſuch groundleſs ſuppoſitions or ſurmiſings againſt our Meetings, to go about to incenſe Juries, or the Countries againſt us, when they have no evidence nor proof of any evil or injury done by us againſt any man whatſoever [as ſome have done] for if you do, God will call you to an account for it: Therefore beware how you either entertain prejudice, or breath forth threatning, or ſuch evil ſurmiſings againſt us who are Innocent, or paſs Judgment upon Innocent men for matter of Conſcience or Worſhip (which is the very thing we are concerned in, and ſuffer for) as you will anſwer it before *the Righteous God of Heaven and Earth* in the day of Account; for you ſhould judge for God, and not for man, and mind his juſt and righteous Principle of *Light in you*, to direct you; which calls for *Equity* and *Righteouſneſs*, and not to be byaſſed by any man whatſoever, to act *as men pleaſers*, nor to gratifie the prejudiced ſpirits of ſuch as are in *enmity* againſt us, though they be never ſo high or great, Nor to puniſh the Righteous, but the wicked: *for the*

Law

Law was not made for the Righteous, but for the Wicked; neither are Magistrates to be a terror to good works, but to evil. And to be sure, if you knew, or could prove our Meetings *seditious*, or for any evil intent or design; as either to contrive Insurrections, or to conspire against the Government or Peace of the Nation (as some have seemed to surmise) you would not admit of *four* besides the respective Families to meet; seeing that if but *three* meet upon an unlawful design, or to do an unlawful act, it is an unlawful Meeting: but thanks be to God, you have no such thing of any criminal matter against us in this case, whatever you pretend; for 'tis evident we suffer for a matter of *Conscience towards God*, and *for his Worship*, though you would not be seen to persecute us upon that account; but some of you would surmise some criminal matter, or heineous things against us, which you had never any proof or evidence of, but only your suppositions of what may be; So let the Righteous God and his Witness in your consciences judge between you and us in this matter, [but we see that such as persecute tender consciences are no competent judges in consciencious matters.]

And it will neither be the pretence of Law, or of Order from the King, or of doing his Service, (as some have pretended) that will excuse you in Persecuting, or going about to Exile an Innocent People: For as you ought to do Justice, equal Law and Right, and to judge for God, and not for man, so not to impugn the Law of God by any Law or Order from man, whatsoever; for Gods Law hath no man, of what estate or degree soever, power to dispense withal, nor ought any Law (or proceedings) of man to oppose or contradict the Law of God (which we own) and this hath been owned as a maxim both in Law and Divinity, that whatsoever Laws are *Contra Verbum Dei*, be void.

As also the Judges, or King's Justices (so called) ought not to proceed against Innocent men, either to banish or otherwise to oppress them, either under pretence of obedience to him, or otherwise, but truly to counsel and warn the King for the best, both for his own and the Nations good, and not to joyn or assent to him in any thing or commandment, which may turn to his damage, or debar the Subjects of having Justice or Right done them, but lawfully to counsel him to the contrary, (if they shall have occasion therein from him) and this is according to their own Law, see the King's

Judges

Judges Oath, *Anno.* 18. *Edw.* 3. *Stat.* 1. viz. *Ye shall swear, That well and lawfully ye shall serve our Soveraign Lord the King, and his People in the Office of Justice, and that lawfully ye shall counsel the King in his business; and that ye shall not counsel nor assent to any thing which may turn him to damage or disherison by any manner, way or colour——— And that ye shall not know the damage or disherison of him whereof ye shall not do him to be warned by your self or by other. And that ye shall do even Law, and execution of Right to all his Subjects, Rich and Poor, without having regard to any person.*

And Stat. 20. Edw. 3. c. 1. *We have commanded all our Justices, that they shall from henceforth do even Law, and execution of Right to all our Subjects, rich and poor, without having regard to any person; and without letting to do Right for any Letters or Commandment which may come to them from us, or from any other, or by any other cause.*

As also according to the *Petition of Right* which K. *Charles* the first *Anno* 3. fully assented to the Parliament (or Nations) Request, *for Right to be done* (upon their complaint of some violation done against the Fundamental Laws of the Land) Is it not apparent therein, that according to *Magna Charta*, or the great Charter of the Liberties of *England*, provision is made, "That no Free-man "shall be taken or Imprisoned, or Disseised of his Free-hold, Li-"berties or Free-Customes, or be Out-law'd, or Exiled, or in any "manner destroyed, but by the lawful judgment of his Peers, or by "the Law of the Land, &c. As also in the said Petition, mention is made, that in the 28th year of King *Edw.* 3d. it was declared and enacted by Authority of Parliament, "That no man of what Estate "or condition that he be, should be put out of Land or Tenements, "nor taken, nor Imprisoned, nor disherited, nor put to death, with-"out being brought to answer by due Process of Law, &c. Complaint hereupon was, "That divers of his Subject were Imprisoned "without any cause shewed, but when they were brought before his "Justices, to undergo as the Court should order, no cause was cer-"tified of their detainer by the Keepers, but that they were detained "by his Majesties special command, &c.

And now but compare the present proceedings against us, with *Magna Charta*, the *Petition of Right*, and the Fundamental Laws of the Land, and the Reason thereof (which they are said to be grounded upon) and see how they'l hold parallel.

For how many of the harmleſs Innocent People of God, particularly in and about this City of *London*, are haled by violence out of their peaceable Meetings, and ſent to Priſon for certain dayes, many times without any further Tryal, till they be tried for the third ſuppoſed Offence that they are accounted to deſerve Exilement or Tranſportation without any juſt cauſe or criminal matter being ſhewed againſt them, of any injury or offence done by them, or proof of any tranſgreſſion of any Juſt or Righteous Law whatſoever; but a late Act which is ſaid in the Title and Preamble, to be made *to prevent and ſuppreſs Seditious Conventicles; and for the providing ſpeedy remedies againſt the growing, and dangerous practiſes of ſuch, who under pretence of tender conſciences, do at their Meetings, contrive Inſurrections, &c.* Which doth not at all reach us, nor ought, in either Equity or Reaſon to be proſecuted againſt us; for ſeeing the Law of the Land is ſaid to be grounded upon Reaſon, and to receive principally its grounds from the Laws of God, and the Law of Reaſon, and Reaſon the life of the Law, [*See 28. Hen. 8. ch. 7. & Priſot. Doct. & St. : lib. 1. ch. 6. Co. 3. 46. Fi. 3. & Dalt. Juſt. Pac.*] and *nihil quod eſt inconveniens eſt licitum*, [as alſo] *nihil quod eſt contra rationem eſt licitum.* See *Cooks* Commentaries upon *Littleton*, p. 106. Conſider, can that be truly ſaid to be the Law of the Land, which in the proſecution contradicteth both Reaſon and Law, and [on that conſideration eſpecially] is repugnant to the Fundamental Laws (and debars the Subject of having due Proceſs according to the Ancient Law) of the Land, which requires, that *No Free-man ſhall be Impriſoned, Exiled, &c. without due Proceſs, fair and legal Examination and Tryal, and lawful Judgment of his Equals, (or Verdict of twelve lawful, honeſt and competent men, &c.*) See 37. *Ed.* 3. ch. 8. and 28. *Ed.* 3. chap. 3. and 42. *Ed.* 3. ch. 3. and *Cook* 2d part *Inſt.* pag. 49. and 50. But this manner of proceeding (as is now) againſt Innocent men and perſons, to impriſoning and baniſhing them out of the Nation, is both inconvenient and prejudicial to the Nation many wayes, though they whoſe hearts are hardened in ſin and emnity, will not ſee it; but whilſt our Plea for Right by the Law, as Subjects, may not be heard, I ſhall ſay the leſs upon that account, and refer our Caſe to mens Conſciences in the ſight of God. And we find, that thoſe chiefly ſet themſelves againſt us (as to proſecute and ſentence us) are ſo far from being impartial and competent in their proceedings,

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or our Peers or Equals, that they are both in prejudice and enmity against us, and want the Moderation and Reason as to suffer us to have a fair tryal according to the very reason, form and letter of their own Law: who reckon they have enough proved against us for conviction, if it be proved that there was any Religious Exercise in our Meeting, as Preaching, Praying, &c. (not questioning whether the Exercise was true according to the Scripture or Saints practices in it self, *Yea*, or *Nay*) and yet when it is laid home upon them, that *we suffer for worshipping God according to our consciences, and his requirings*, they would not hear of that, but charge us with Obstinacy, Sedition, Rebellion, or the like, in our Meeting, wherein we are apparently injured; as also, sometimes when there can be no proof made of any exercise of Religion, nor colour or pretence thereof in our Meetings, but we are taken in silence (wherein our minds are often exercised towards God, simply without any such outward colour or pretence, as they would accuse us of;) Thus our being taken simply in a Meeting in silence, they proceed against us for, in order to Banishment. Let the Prudent judge of these things.

And whereas sometimes the Soldiers (or *Red-coats*) and sometimes Halbert-men and other persons (who have violently haled us out of our Meetings, and guarded us with Muskets and Halberts, *&c.* to Prisons) and of late some of *Newgate Goalers* are made use of to inform and give Evidence against us. These, and such *mercenary men*, we cannot look upon to be any competent or impartial Witnesses: And some of the Magistrates so far debase themselves, as to come in person to Meetings (as the Mayor, *R. Brown*, *&c.*) to break them up, from thence supposing their seeing us met, to be the notorious Evidence of the Fact; and thereupon causing Innocent persons to be driven, both men and women, to *Newgate*, or other Prisons, like Sheep to the slaughter, when no evil, harm, or prejudice they could ever yet prove by our Meetings that ever they produced; yet notwithstanding they hasten their work to rid the Nation of us; and so bring peaceable honest men into competition with Thieves, Felons or such like, who sometimes after they are condemned, are reprieved to be sent over Sea to save them from hanging. And many others of our Friends upon their Imprisonment, being crouded up so many together in a noysome Prison, have been so stifled and oppressed in their natural spirits and vitals, not having room enough to lye down

in, [and many have been forced to walk all night without upon *Newgate* on the Leads divers times, the Prison being crowded so full] that presently after they have been let out of Prison, have sickened and dyed, as did many, both men and women in this year, 1664. (and some in Prison) besides many that died Prisoners in the year 1662. And now you that are so eager or forward in sending so many innocent persons to Prisons, without either respect to sex, or shewing so much as natural affection; Is it not high time to lay this Oppression to heart? Is this the Priviledge of Free-born *Englishmen* and women that fear and worship God, thus to be oppressed, stifled or destroyed, or any of them exiled or banished? Do you do as you would be done by? What, is all Tenderness, Compassion, and bowels of Mercy lost amongst you, that such inhumanity, and cruelty it self appears against your fellow creatures, who when you have cast them into Holes and Prisons, into the hands of hard-hearted men (who can cast them into what holes they please, either among the rude Felons to be abused, or into as bad as they can find to put men into, as some of us have sometime been used, when we could not gratifie the Goalers covetous and unreasonable demands) then some of you care not, or take no notice what becomes of these innocent Sufferers; though some others in Authority that are more moderate may be a little touched sometime when these things are laid before them: O! what a blemish is this Cruelty to this Nation, and this Persecution, and greivous Oppression to the profession of Christianity! Oh! the Righteous God takes notice, and will visit for these proceedings: O you that persecute the Innocent (in this wise) whom you have nothing against *but what concerns the Law of their God*, (as the more it will appear and be founded out, the more we suffer for the same, and the lowder will the cry of this greivous Oppression be) *Repent, Repent, and remember your latter end, who have a hand in this work against us; for you must dye like men, and your Pomp must come to the grave, you being but men, and not God, who ought not to assume his Prerogative upon you, as to seek to lord and rule over mens Consciences by carnal Force or Impositions, by pretence of penal Laws or otherwise.* And this Hard-heartedness, Cruelty, Persecution, Oppression and inhumane proceeding, and going about to exile or destroy a People or Persons for their Religion and Conscience, is never the way to perswade or make us believe that you are Members of the True Church, nor to induce any

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that are rational to comply with you, or conform to you in your way or worship; neither will Violence, Oppression, *Take him away Gaoler*, Banishing, or threatning Hanging against men that are conscientious towards God, ever prove any effectual Argument for you to end the Controversie that's now in hand; nor ever to make your Church glorious or renowned: for we cannot believe that a *Persecuting-Church* is a *True Church*; for from whence sprung and broke forth this Imprisoning, Persecution and Hatred for matters of Religion and Conscience, but from *Devil*, *Cain*, *false Prophet*, *Antichrist*, *Whore*, *Beast* and *Dragon*, and not from the Christian Spirit in the *true Church* and *Saints*. And the like proceedings as are now we find mentioned in the large Volumn of the Book of *Martyrs*, pag. 431. in King *Richard* the 2d's time, from Pope *Gregory* in his Bull against *John Wickliff* (where, in several things, he dissented from the Church of *Rome*) where the Pope in his Bull, directed to his Sons, the Chancellor and University of *Oxford*, "Commanding them that they should not suf-"fer his pestilent Heresies, and subtil and false Conclusions and Pro-"positions (as he called them) any longer to be disputed or brought "in question, and that they apprehend immediately the said *John* "*Wickliff*, and deliver him to be detained in the safe custody of the "Pope's welbeloved brethren, the Archbishop of *Canterbury* and the "Bishop of *London*, or either of them, &c. and in like manner to "apprehend those that were corrupted with his Errors, that should "obstinately stand in them (as he said.)

And is not this the manner of the present proceedings against us, or such as are reckoned to be in Error and Heresie, that instead of suffering them to dispute, or to have those things fairly discust, wherein they are by the Bishops and Clergy deemed erroneous and Hereticks from the Church of *England*, their mouths must be stopt, and they cast into Holes and Prisons; some from their Ecclesiastical censures and proceedings in their Spiritual Courts (so called) against them, after they have excommunicated men, and procured those called *Significavit's* and Writs of *Capias* against them; And others are imprisoned and proceeded against in their Temporal Courts, some to a *Præmunire*, others sentenced to *Transportation* or *Banishment* (as if they were Thieves or Felons that deserved death) and not to return within the time limited, upon pain of being proceeded against as Felons and Murderers; and many of them taken by Souldiers and Armed-

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men out of their Peaceable Meetings and haled to Prisons; and thus the Innocent are made a prey upon. And what do such severe and unchristian-like proceedings against us tend to, where both Bishops, Priests, Rulers, Officers, [and so both the Spiritual and Temporal, Ecclesiastical and Civil (so called) and the Military Forces also] are thus severely at work against us, but to destroy us, if the Lord did not sustain us?

And moreover, It was said in the Law of God to *Israel* of old, *Thou shalt not do injury to a stranger, neither oppress him; ye shall not trouble any Widdow nor Fatherless-Child: if thou vex or trouble such, and so he call any cry unto me, I will surely hear his cry, saith the Lord; then shall my wrath be kindled, and I will kill you, &c.* See *Exod.* 22. 21, 22, 23, 24.

Now (mark) if God would hear the cry of the Stranger, Widdow and Fatherless that were wronged and oppressed, and be avenged on their Oppressors; what will become of you that have a hand against us, if you go on oppressing your Neighbours, or those of your own Nation, who are Free-born *English-people?* And if you go on to separate and and banish Innocent men from their Wives and Children, and so by that means you make them Widdows and Fatherless, and expose them to ruine outwardly; How will you answer this before the Righteous God of Heaven and Earth, who will assuredly hear their Cry against you; (yea God will hear them, even as they are his creatures, that cry and groan under the Oppression and Injury done them) for Justice at his hand, being that they ought to have their liberty and interest in the Creation as well as your selves, or others of their fellow creatures; and then will the Just God bring *Wo* upon all that decree or act unrighteously, *to keep back the poor from Judgment*, and *to take away Judgment or Right from his People; that Widdows may be their prey, and that they may spoile the Fatherless*, Isa. 10. *And then, what will ye do in the day of Visitation and Destruction? to whom will ye flee for help? and where will ye leave your glory?* ver. 3. Will your joyning hand in hand, or your forces together, secure you from the stroak of Gods Justice? No sure; for if you go on without Repentance, mark the end of these harsh, severe, & cruel proceedings.

And mark the end of Oppressors, and of the Wicked whose Rod and Scepter the Lord will break, See *Isa.* 14. as that of the King of *Babel* the Oppressor, for whom Hell beneath was moved to meet him,

him, and whose Pomp and sound of his Viols was brought down to the grave, that worms might cover him: Of that *Lucifer*, who said *he would ascend into Heaven, and exalt his Throne above the Stars of God*, [as such now in effect say, who in a *Lucifer*-like spirit; would rule over the Consciences of God's People, and so set themselves above them, who are his Stars which he hath fixed in the Firmament of his Power] but he who thus exalted and presumed, was to be brought down to the Grave, and to the sides of the Pit; who opened not the house of his Prisoners; and he was to be cast out as an abominable branch, for he had destroyed his Land and slain his People; he was of the seed of the wicked which was never to be renowned. Mark these things, and consider your wayes and actions and what they tend to.

And if they who did not visit nor minister to Christ in Prison (in that they did not visit those that believed in him) were to depart into everlasting fire, *Mat.* 25. What will become of you that imprison Christ (in his Members) inasmuch as you do it to his little ones that believe in him, which he that shall offend any of them, he had better never have been born?

And where will you hide your selves, or flee for refuge in the great day of the Lamb's Wrath? (which assuredly will come upon them that make War against him and his Followers) *When the Kings of the Earth, and the Great men, and Rich men, and the chief Captains and Mighty Men, and every Bond-man, and every Free-man shall hide themselves in Dens, and in the Rocks of the Mountains; and say to the Mountains and Rocks, Fall on us, and hide us from the presence of him that sits on the Throne*, Rev. 6. Then both the Masters, and Servants or Bond-men in this work of Persecution, and oppressing and injuring their fellow creatures, will not be able to clear nor excuse themselves before the Lord God; nor the subordinate Ministers or Officers, saying, *they do their Superiors or Kings service* in what they do, acquit them from the reward which they must have from the Righteous God according to their deeds; who have had many Informations and Warnings, in which the Spirit of the Lord God hath striven with this Nation, but will not always; Which had not these things been laid upon me thereby, I had not sent them forth.

Part of this was written in the 7th month, 1664. in Southwark,

THE END.